

The East Anglian.

OCTOBER, 1866.

NOTES.

CAMBRIDGESHIRE TOKENS (VOL. III, P. 3).

I am pleased to see a list is given of those interesting little pieces used in the seventeenth century, for small trading and commerce among the inhabitants of nearly every town and village in England, and as such, welcome the assistance of your correspondent in making them known in the immediate locality, but certainly could wish that the list had been more extensively illustrated by notes of the issuers, or had contained all known additions. As it is, it is only now a copy (nearly verbatim), taken from the well-known and careful work of William Boyne, Esq., F.S.A., wherein are described 10,000 of these English and Irish pieces, published in a thick 8vo volume of 600 pages, and illustrated very extensively.

Of the list already printed, I can supply the following alterations, corrections, and additions:—

Doddington.

No. 69. This token is confirmed as being a Cambridgeshire one by the issuer, Robert Adams, also issuing a variety of this token at March, in Cambridgeshire, two years afterwards.

Robert Adams was a quaker. On the 25th of the 11th month in 1660, he was one of twenty-seven persons committed to Cambridge Castle, for being present at a Friend's meeting.

70. Johnson. The mill (on the token) was standing in 1859, and the last direct male descendant, John Johnson, was accidentally shot a few years previously. Some of the female descendants are still living in Wisbech. These facts prove them to be Cambridgeshire tokens.

Ely.

Between 72 and 73 insert *O. WILLIAM CHEVILL.*—the arms of the Merchant Taylors' Company.

R. IN ELEY, 1667—W. S. C.

Between 74 and 75 insert *O. JOHN GATER OF*—the arms of the Fishmongers' Company.

R. ELY, NER. WITCHFORD.—I. A. G.

78. The name is MALABER.

81. Two varieties are issued by this person from different dies.

The Reades of Ely were also quakers. In 1660, four of the Reades were committed to Ely gaol for refusing to take the oath of allegiance, and when brought before the magistrates said, "we could not for conscience's sake, being the Lord's free men." George Read was again committed in 1663 for refusing the oath, and remained prisoner some months. Richard Read, in 1663, suffered a distress of a large brass kettle, said to be worth £1. 6s. 8d., for refusing to bear arms in the county militia.

84. Also a variety, reading

O. WILLIAM TVCKINTON.—a stick of eight candles.

R. IN. ELY. CHANDLER.—W. T.

The name is distinct on both the tokens, though spelt differently.

85 and 86. On both these tokens the name is *Wagatafe*, and the device on reverses of the tokens is simply w w twice, one inverted crossing the other, making the initials of the issuer W. W.

87. The name is *Weatherhead*, and on the reverse, in the field are the initials I. R. W.

Gamlingay.

88. Reads GAMLINGHAY. The variety reads GAMLINGAM.

Hinxton.

90. Reads HINSSTON, and the initials are on the obverse, not on the reverse.

Isleham.

92. Spelt ISELEHAM, on the token.

Add to Isleham also, *O.* WILLIAM. READE. IN.—the Grocers' arms.

R. IESLEHAM. 1666.—W. E. R

The above are *all* from the actual tokens, now lying in my cabinets, and a record of them is necessary, to make the list of the county as complete as possible. Probably other correspondents can also supply some additions.—C. G., *Paddington, London.*

Another correspondent supplies further additions:—

Cambridge.

Between 7 and 8 add. *O.* Will. Bassett. Mercer.—His halfe penny.

R. In. Cambridge. 1669.—W. K. B.

13. Challis. A variety has the date 1663.

18. Collins. The initials do not correspond with the name of the issuer.

39. Cotman. The device in the field of *O.* is a unicorn.

51. Powell. A variety has the date 1667.

52. Raper. A variety reads on the *R.* In. Cambridge, 1660.—a pair of shears.

Note on 32 and 60. Hampson and Williams appear to have been followers of the notorious "prophet" Lodowick Muggleton. In the collected

writings of this miserable impostor, there is a letter addressed to his "loving friends in the true faith, Charles Cleve, Thomas Parke, and Mr. Hampson, all of Cambridge," strongly opposing their desire to avoid getting into trouble by occasional conformity to the established church, and vehemently urging them rather to go to prison for conscience's sake. If, however, they cannot make up their minds to sacrifice their worldly position, they are advised to "keep out of the way at sessions time." Philip Williams, who had conformed and so made himself safe, is alluded to with scorn for his weakness, and the "friends" are warned against following his example. But the prophet was not unwilling that his disciples should temporize, if their devotion to the "true faith" were not so strong as his; for, he concludes his letter in the following jesuitical strain:—"I would advise you not to appear, for you will be condemned, and then your case will be the worse, but keep out of the way at sessions time, and if you be arrested afterwards, go to prison, and never put in bail for your appearance; if you do, your cause will be far worse. And as for Thomas Parke, being a single man, he may keep out of the way all this summer; perhaps by next October things may alter. And as for Charles Cleve, if he find, when he is in prison, that there is no getting off without his utter undoing of his family, and destroying the peace of his own mind, let him cause all his goods and estate to be sold, and do what he will with it, and let his wife and children be all turned on the parish, and let him live in prison himself; for if he go to prison uncondemned, he shall have full power to sell his goods and do what he will with them; but if he be condemned by a court, then he cannot, but they will seize upon his goods for such a parcel of money as they have judged him to pay. And as for Mr. Hampson, he being better able in the world than you, let him keep out of the way in sessions time, though he do lose trade for a little season, except that he can employ one that he can entrust the meanwhile; and if he be arrested afterwards, let him put in no bail to the Serjeant. If a bribe will not serve them, let him go to prison, and he will come off for a great deal less charges, being not condemned by a court, and save his conscience from any engagements. But if you are not able to endure a prison at all, then I cannot tell what to say to you, but must leave you to your own heart's disposing. This is the best advice I can give you to save yourselves here, and keep the peace of your minds: for I cannot promise to free you from all troubles."

Philip Williams was Mayor in 1669; and the following issuers were also chief magistrates: William Bryan, John Erwin, Thomas Fox, F. Jerman, John Lowry, and Owen Mayfield.

Richard Allen and Christopher Maies, were members of the town council; and John Blackley, John Finch, Joseph Tifford, and William Wells, Aldermen.

[Information is requested of such tokens as are not described in Boyne's list, or of such as he may have inaccurately described, and of any that are not described in the list now publishing in the *East Anglian*. To be addressed to the Ed. *E. A.*]

MONUMENTAL HERALDRY OF ESSEX.—NO. XIV (VOL. III, P. 5.)

ORSETT.

Within the sacarium, a slab with Latin inscription for William Gilbert, D.D., Rector of Orsett, ob. 1640—Arms, on a chevron between three lions faces erased. The same impaling a chevron between three griffins heads erased. There is another slab for Jane, wife of the above William Gilbert, ob. 1639, but without arms.

Another, with Latin inscription, for Matthew Styles, D.D., Rector of Orsett, Proctor of the University of Oxford, Chaplain to the King, and to Sir Isaac Wake, English Ambassador at Venice, ob. 1652. A chevron fretty between three fleurs-de-lis, impaling a wolf rampant, in chief three estoiles (*Wilson?*)

Mural tablet for Anna Maria Hilton, wife of William Hilton, Esq., of Hornchurch, ob. 1850, æt. 29; and William Hilton, Esq., ob. 25th Dec., 1849, æt. 86. Sa. three annulets 2 and 1, in chief two saltires Arg. in fess point a mullet Gu. for difference, impaling per pale Or and Sa. Crest, a demi-griffin segreant Arg. charged on the shoulder with a mullet Gu.

South wall of the chancel, a mural brass with inscription and arms enamelled for Robert Kinge,* Parson of Orsett, ob. 3rd Nov., 1584, æt. 43. Az. on a chevron Or voided Gu. five escallops Arg.

In the north chapel an altar tomb, thereon a fine recumbent effigy in a legal gown. Over the tomb an entablature with black marble columns richly gilded and adorned. Inscription in memory of John Hatt, Esq., ob. 1658. He had two wives, first, Cicily, daughter of Mrs. Cicily Pettyt. Second, Dorothy, daughter of Mr. Richard Pigett. Three escocheons of arms, 1, quarterly Arg. and Gu. on a bend Sa. three chaplets Or, *Hatt*. 2, *Hatt* impaling Gu. a chevron Arg. between three lions' faces Or, *Pettyt*. 3, *Hatt* impaling Erm., three lozenges conjoined in fess Sa., *Pigett (Pigot)*.

In this chapel are many monuments and escocheons of the Baker family. Before proceeding to blazon the arms I must premise that not a single coat of arms of Baker is authentic, while the crests are not only erroneous, but in every instance are at variance one with another. The impaled coats upon some of the hatchments also exhibit some absurd blunders. The *authentic* arms of Baker, granted in 1850, are Or, a greyhound courant Az. between two bars *gemelle* Sa. Crest, on a mount Vert, a cockatrice Erm., wings elevated and endorsed Gu., supporting in the dexter claw an escocheon per pale Gu. and Arg. a pair of wings conjoined in lure counterchanged. It will, therefore, be manifest that the arms used prior to this date are not authentic.

Mural monument for Richard Baker, Esq., of Orsett Hall, ob. 1827, æt. 85; and Jane, his widow, daughter of Sir Clement Trafford, of Dunton Hall, co. Lincoln, ob. 1849, æt. 86.

* Robert King was collated to the prebend of Newington, in St. Paul's Cathedral, 3rd Dec. 1577, and was instituted to the Rectory of Orsett 1579. (*Vide Robinson's Hist. of Stoke Newington.*)

A greyhound courant between two bars, *Baker*, impaling quarterly 1 and 4, a griffin segreant holding an escocheon charged with a wolf's head erased, *Trafford*. 2 and 3, three cinquefoils, *Southwell*. Crest, on a ducal coronet, a cockatrice, wings elevated and endorsed.

Mural monument for Dame Elizabeth St. Aubyn, relict of Sir John St. Aubyn, of Clowance, co. Cornwall, Bart., afterwards the wife of John Baker, Esq., of Oates, co. Essex, ob. 1796. John Baker, Esq., her husband, ob. 1801, æt. 55. Two escocheons. 1, Or, a greyhound courant between two bars Sa., in chief a crescent Gu. for difference, impaling Arg. on a bend Gu. cottised Sa. three pairs of wings conjoined in lure of the field, *Wingfield*. Crest, on a wreath Or and Sa., a cockatrice, wings elevated and endorsed Erm. beaked, combed, and wattled, Gu. 2, lozenge. Erm. on a cross Gu. five bezants (Ulster badge in chief) impaling *Wingfield ut supra*.

Another for Richard Baker, of Orsett, Esq., ob. 1751. Mrs. Elizabeth Baker, his widow, ob. 5th Oct., 1790, æt. 80. Quarterly, 1 and 4, *Baker* (erroneous) *ut supra*. 2 and 3 Gu., a chevron Arg. between three esquires helmets ppr. garnished Or. Crest (erroneous), upon a ducal coronet Or, cap, *Gules*, a cockatrice, wings endorsed Arg. beaked of the second.

Another for Dame Jane Trafford Southwell, only daughter of Edward Southwell, Esq., of Wisbeach Castle, co. Cambridge, relict of Sir Clement Trafford, of Dunton Hall, co. Lancaster, ob. 1809. *Trafford* as above, with *Southwell* in pretence.

Another for Richard Baker, Esq., of Stebonheath, co. Middlesex, ob. 1741, and Ann, his wife, ob. 1741. John Bateman, Esq., of Southwark, ob. 1763. Mary Bateman, his sister, ob. 1750. John Freeman, Esq., of Orsett, ob. 1757. *Baker*, as before, impaling, Arg. on a saltire. Az., a bezant.

Another for Robert Shuttleworth, Esq., of Gawthorpe Hall, and Barton Lodge, co. Lancaster, ob. 1816. Arms and crest (see hatchment *postea*).

Slab for Theophilus Bustard, Esq., of Orsett, ob. 1653, and others. On a fess, between three roundels, as many bustards within a bordure enrailed.

Hatchments. I. Lozenge. Or, a greyhound courant between two bars Sa.

II. Arg. a griffin segreant Gu. holding between the claws an escocheon, charged with a wolf's head erased Sa. langued Gu., *Trafford*. In pretence Arg. three cinquefoils Gu., *Southwell*.

III. *Baker*, *ut supra*, impaling *Wingfield*, as before, and in a lozenge, *St. Aubyn*, impaling *Wingfield*. In this hatchment the ordinary in the *Wingfield* arms in each escocheon is represented as a *fess barruled*! instead of a bend cottised, consequently, strictly speaking, neither is the coat of *Wingfield*.

IV. *Baker*, *ut supra*, quartering Gu. a chevron Arg. between three esquires' helmets ppr. garnished Or, impaling Az. a bend nebulée be-

tween three crescents, each having an estoile between the horns Or. (*Bateman* ?) Crest, a cockatrice, wings elevated and endorsed Arg. beaked, combed, and wattled Gu.

V. Arg. on a pile issuing from the chief Az. three lozenges of the field. Crest, a demi-lion rampant Gu., round the neck a mascle Arg., *Freeman*.

VI. Lozenge. *Baker* quartered, and impaling *Bateman*, as in hatchment IV.

VII. *Baker* alone, impaling *Trafford* and *Southwell* quarterly. Crest, (presenting a fourth variation) viz :—a wyvern, wings elevated and endorsed ppr.

VIII. *Wingfield* alone, *ut supra*. Crest, a griffin statant Or.

IX. *Baker* impaling *Wingfield* as before ; and in a lozenge, *St. Aubyn* impaling *Wingfield*. Crest, a cockatrice, wings elevated and endorsed Arg., beaked, combed and wattled Gu. The arms of *Wingfield* incorrectly displayed, as in hatchment III.

X. Lozenge. *Baker* alone.

XI. *Baker* quartering Gu., a chevron between three esquires' helmets ppr., garnished Or, impaling, Sa. a fess embattled counter-embattled between three crescents, each having an estoile between the horns Or, for *Bateman*, but differing essentially from the *Bateman* arms in hatchments IV and VI.

XII. Lozenge. *Baker* alone, impaling *Trafford* and *Southwell* quarterly.

XIII. Quarterly 1 and 4, Arg. three weavers' shuttles Sa., tipped and furnished with quills of yarn, the threads pendent therefrom Or, *Shuttleworth*. 2 and 3, Arg. three boars' heads, close coupé Sa, langued Gu. Crest, a cubit arm erect, habited Az., cuffed Arg., holding in the hand ppr. a weaver's shuttle Sa. tipped Or.

XIV. Arg. three doves' wings ppr., impaling Arg. on the ground, in base Vert a man walking, habited in long russet gown with wide sleeves, his feet sandalled, head bare, and hair disshevelled, holding in his right hand a tall cross potent all ppr., being the arms of the Rev. John Frederick Usko, M.A., impaling those of his wife, for whom there is an inscription in the church. He was thirty-three years Rector of Orsett, and ob. 1841, æt. 81. Henrietta Elizabeth, his wife, ob. 1818, æt. 41. Mr. Usko was remarkable for his skill in the acquisition of languages, and had learnt sixteen grammatically, viz., German, Polish, Latin, Greek (ancient and modern), Arabic, Hebrew, Syriac, Chaldaic, Turkish, Persian, English, Italian, French, Spanish, Dutch. In six of these he had preached in different countries. (*Vide Memoir in Gents. Mag.*, 1842.)

In the churchyard a monument with inscription for Capt. Samuel Bonham, of S. Dunstan's, Stepney, ob. 1745. Jane, his wife, ob. 1771. Capt. Henry Bonham, ob. 1791. Samuel Bonham, Esq., of Great Warley Place, Essex, ob. 1821, æt. 93. Sarah, his wife, 1808. Henry Bonham, Esq., of Orsett, M.P. respectively for Leominster, Sandwich, and Rye, ob. 1830. Arms, a chevron wavy between three crosses patée fitchée in the foot, impaling a chevron engrailed between three pines slipped and pendent, on a chief three estoiles of six points.—K.

SIGN BOARDS.

Messrs. Larwood and Hotten have recently produced a volume on Sign Boards, a work richly meriting the public approbation, but a subject so thoroughly varied and comprehensive must necessarily fail to be complete.

No village is destitute of some popular inventive genius, to a certain extent competent to create and execute a sign that may, he trusts, form a crowning plume to his counted merits in drawing and design. Of late, royalty has had a full share of such public pictorial attractions. Heroes, statesmen, fields of fame, capes, rivers have shared the modern popularity. Heraldry has yielded a full share of nondescripts and emblazoning to the common cause. But without enumerating the many modern names and events pictorially displayed to tempt the wayfarer to taste the "nog," the "split-skill," or the "*home-brewed*," it must be admitted the signs of an old date are chiefly derived from Biblical history and descriptions. One, however, has escaped all comment, though long the source of wonderment, and to which I desire to bring the notice of your readers curious in such matters.

At Beddingham, near Bungay, is a sign described as the "Triple Plea." The picture, or rather the daub, is the representation of a group of four figures, the centre, as principal object, is a prostrate and dead figure of a female; about the body stand three figures, described as the parson, the lawyer, and the surgeon. Baffled in every attempt to gain an explanation I was left to my own conjectures, and I first state them to you. I, however, did learn there was for many years a set of glass, or China, on which was depicted the singular sign, but none are now to be found. It has been already said that Scripture texts offered subjects for the signs of public-houses, many are too offensive for modern tastes, as the "Goat and Compasses," the "Lily," the "Cross Keys," in our own country, and unnumbered others. In Belgium they have the "Kingdom of Heaven," and the "*Holy Ghost*." These examples are, I trust, sufficient to strip my presumed reading of this sign of all idea of impiety; but the mystic number three at once suggests the "*Almighty Mystery*," and the dead and prostrate female a portraiture typifying the Virgin Mother. These suggestions are not drawn from pictorial delineations of vestments, but solely from the number of figures.

In conclusion I must add this group may be only an impersonation suggested by the well-known sign of the "*Five Ails*."

H. DAVENEY.

 ATTEMPT TO RAISE THE PRICE OF CORN.

In the *Annual Register* for 1759 is the following curious advertisement, which may prove interesting to the readers of the *East Anglian*.

Stamford, Aug. 3, 1866.

JUSTIN SIMPSON.

Whereas I, Wm. Margetts, the younger, was, at the last assizes for the county of Cambridge, convicted upon an indictment for an attempt to

raise the price of corn in Ely market, upon the 24th day of September, 1757, by offering six shillings a bushel for wheat, for which no more than five shillings and ninepence was demanded; and whereas, on the earnest solicitation and request of myself and friends, the prosecutor had been prevailed upon to forbear any further prosecution against me on my submitting to make the following satisfaction, viz.: upon my paying the sum of £50 to the poor inhabitants of the town of Ely, to be distributed by the Ministers and Churchwardens of the several parishes in the said town of Ely; and the further sum of £50 to the poor inhabitants of the town of Cambridge, to be distributed by the Ministers and Churchwardens of the several parishes in the said town; and the full costs of the prosecution; and upon my reading this acknowledgment of my offence publicly, and with a loud voice, in the presence of a magistrate, constable, or other peace officer of the said town of Ely, at the Market Place, there between the hours of twelve and one o'clock on a public market day, and likewise subscribing and publishing the same in three of the evening papers printed in London, and in the *Cambridge Journal*, on four different days, I have accordingly paid the said two sums of 50 pounds and costs, and do hereby confess myself to have been guilty of the said offence, and testify to my sincere and hearty sorrow in having committed a crime which, in its consequences, tended so much to increase the distress of the poor in the late calamitous scarcity. And I do hereby most humbly acknowledge the lenity of the prosecutor, and beg pardon of the public in general, and of the town of Ely in particular. This paper was read by me at the public Market Place, at Ely, in the presence of Thomas Annejur, gentleman, Chief-Constable, on the 2nd day of June, 1759, being a public market day there, and is now, as a further proof of the just sense I have of the heinousness of my crime, subscribed by me,

WILLIAM MARGETTS.

Witness, James Day, Under-Sheriff of Cambridgeshire.

WAYSIDE CROSSES.

In compliance with W.'s request I have the pleasure of forwarding to you the following statement made by Mr. Henry Daveney in *Notes and Queries* of 28th July, 1855:—

"There are several crosses remaining in Norfolk, but I believe none possessing any particular merit as works of mediæval art. The cross in Langley Park, the seat of Sir William Beauchamp Proctor, Bart., is perhaps one of the best existing examples of a single shaft; the enrichments are full and very perfect. About the year 1801 the late Sir Thomas B. Proctor removed this cross from the original site near the Abbey, where it stood on what was called the Warren, and near the swamps of the Yare. It was in this removal the shaft was broken, but afterwards satisfactorily repaired, and now serves to mark the angular junction of the boundaries of Langley, Chedgrave, and Thurlton."—W. H. S.

EXTRACTS FROM CHURCHWARDENS' BOOKS.—NO. 13.

Bungay St. Mary (continued from vol. II, p. 278.)

1561	Jt. Rec. of Sr Robt. for ij tristells	vjd.
	Jt. Rec. of Goodwyn for ij pees of ye crosse	xxd.
	Jt. Rec. for the leade of the holie water stoppe	iijs. iiijd.
	It. Rec. of grace ye Joyner for s'tayn of ye said crosse	vjs.
	It. Rec. ye giff of ye said torchrevys* for ye torches wch were accustomed to be bowght by them	vs.
	Jtm. for making the co'mv'yon † Table	ixd.
	Jt. paid for glovers shreds and for a pownde of Redde ockyr for defacyng the christover ‡	ijd.
	Jtm. paid to Hewett for defacyng ye xpofer wth yt	iiijd.
	Jtm. paid to Orlowe for stopping vp the walle next the vesterie wher the Avter stooode, for his wags & his boye	xiiijd.
	Jtm. paid to a mason for taking Down the holi wat' stopps, and making vp agayne the walle	iiijd.
	Jtm. paid to Edward Molle and hys man for takyng down the perke	ijjs. viijd.
	Jtm. paid to John Denny and burlynghm for ye like worke	vijjs. ijs.
	Jt. paid for ther meat and Drinke	
	Jt. paid to Molle for taking down more of ye perke	viijd. iiijd.
1562	Jt. paid to Sr Thom's for mending ye byble	
	Jt. paid to Molle and his ladde for ij dayes work taking down ye perk, meat & wages	iijs.
	Jt. paid to a mason for stopping ye holes wher ye Beame laye	xijd.
	Jtm. paid for v pynts of Mawmsey agaynst Passyon Sundaie for the com'vnyon	xvd.
	Jtm. paid to the quene hyrmaiestie the monye	

* Officers appointed by the church, to take charge of the Torchcs used in its public processions, &c.

† The communion table which had been swept away in the reign of Philip and Mary, appears to have been only now temporarily restored.

‡ The table of St. Christopher painted on the wall, which was defaced by being whitened over in Edward VI's reign (1547), and restored in 1557, in the reign of Philip and Mary, is now finally obliterated in 1561.

|| The rood loft.

	wch was Dispended yerlye in kepyng obbytts *	xjxs.	iiij <i>d.</i>
	Jtm. paid for making iiijor sleuyd surples of the clothe that was before the Roodlofft	ij <i>s.</i>	
	Jt. to goat y ^e Joyner for ij Kebylls † for y ^e Bells		ij <i>d.</i>
1563	Jt. pd. for a Byble ‡	xxij <i>s.</i>	iiij <i>d.</i>
	Jtm. pd. for mending the deske in the quere		vj <i>d.</i>
	Jtm. pd. to y ^e serybe at y ^e visita'con for his fee		iiij <i>d.</i>
	Jt. pd. to the Deane for his fee then		vj <i>d.</i>
	Jt. spent in Drynk then gyuen to y ^e co'mis-sarie		iiij <i>d.</i>
	Jt. pd. for making of fyue surples of y ^e Rood-lofft clothe	ij <i>s.</i>	vj <i>d.</i>
	Jt. pd. for making viij books of p'ayr	vs.	
	Jt. pd. for a homelye Book & y ^e litle booke of praier	iiij <i>s.</i>	viij <i>d.</i>
	Jt. pd. for ij ynglishe Psalters	iiij <i>s.</i>	iiij <i>d.</i>
	Jt. paid for a natt for y ^e quere		vj <i>d.</i>
	Jt. paid for mending y ^e stoolys in y ^e chappell		xij <i>d.</i>
1564	Jtm. for skoring the Brasen lecthorne		xij <i>d.</i>
1565	Jtm. gyuen to Jamys Johnson for dryvyng doggs owt of the churche		iiij <i>d.</i>
	Jt. for v pynts of sacke that day (Easter day, G. B. B.)		xij <i>ob.</i>
	Jt. paid for ij lods Rede & my charge makyng the chappell in y ^e churchyard for a gramer § skole	xxx <i>s.</i>	xd.
	Jt. paid for Reparys y ^e iij <i>d</i> bell clapper & for a newe coloppe ¶ for the same	vs.	
	Jt. pd. for di' a C ** oke burde for y ^e skole wyndows	iiij <i>s.</i>	

* An obit was a yearly service kept on the anniversary of the death of some individual, when various small sums of money were often distributed, such as 6*d.* to the priest who said mass, 2*d.* to the clerk or sexton, for ringing the bells, 1*d.* a piece to so many poor people, to pray for the soul of the person whose obit was being kept. The money for this was frequently secured by devising a house or piece of land to the Churchwardens, or town Reeves in fee, charged with these payments, and when obits, &c. were wiped out, the crown claimed the money.

† Is this the same word as "cobbells," mentioned in vol. II, p. 151.

‡ This was probably a translation of the scriptures, commanded in 1559 by authority, to be made.

|| I shall be glad to know what is here meant, by "ye litle booke of praier."

§ The conversion of this chapel into a Grammar School, is the foundation of that of the present day at Bungay.

¶ Wright, in his *Provincial Dictionary*, calls "collopyng" mending, and quotes, "Payd for collopyng a bell clapper." In the Bungay entry it is called "a new coloppe," which shews Mr. Wright's explanation, "mending," to be incorrect.

** Half a hundred.

1566	Jt. paid for x yards of holland for a prists surples	xs. ix <i>d.</i> xvj <i>d.</i>
	Jt. paid for a horse hyde for the Bells *	
	Jt. pd. to Peter mendhym, of hom'sfeld, for takyn Charles warde to kepe as his owne childe, & the Inh'it' of Bu'gay no more to be charged for his bringing vp	xs.
1567	Jtm. paid to John Denny for skoring ye lether tankards,† &c.	iii <i>j.d.</i>
1568	Jtm. paid for iiij natts for the p'cession‡ stooles	xiii <i>j.d.</i>
	Jt. for a Co'mvnyon cuppe made of one payer of chalice, havynge a cover, for workmanship & some silv'	xxis.
"Burgh."	Jtm. paid Rent for the hempland next ye co'mon	j <i>d.</i>
"Priorie."	Jt. paid Rent for the Steple	iii <i>j.d.</i>
	Jtm. paid for half a hundred poplyng borde for the Skoolhouse	ii <i>s.</i> iii <i>j.d.</i>
1569	Jtm. paid for ij books, Th'on for the prohibycon of certayn Degreis in mariage, Thother Jniu'vetyons from the Bishoppe receyuyd at Blyburgh, at the visitacon, the ix daie of June	vj <i>d.</i>
Bungay.		GRAY. B. BAKER.

(To be continued.)

EAST ANGLIAN FOLK-LORE (VOL. II, PP. 155, 185, 215).

Divination and Bewilderment.

Divination, or the foretelling of future events and revealing of secrets, by lot, by cards, the flight of birds, palmistry, and various other modes, even now exercises the faith of the ignorant and superstitious. That it still lingers amongst us is evidenced by the report of a trial (Creak v. Smith), which took place at the last Norfolk Spring Assizes, and the incident, perhaps, is worth preserving in the pages of the *East Anglian*. The action in question was brought for slander uttered by the defendant, in which he charged the plaintiff with being a thief, and that he could "prove it by the turn of the bible." This peculiar kind of bibliomancy was practised in the following manner:—A bible was suspended by a string, and set in

* Used for the baldricks, some subsidiary part of a church bell, perhaps resembling a belt, though it is not certain what it was. Wright's *Prov. Dic.*

† Water buckets, to be used in cases of fire, formerly kept in churches, and till within the last forty or fifty years, a row or two of them hung on pegs, on the inside wall of St. Mary's Church, Bungay, over the north entrance doorway.

‡ What is meant by "the p'cession stooles?"

|| This is the first time the communion cup is named. It is probable that some general order was issued at about this period, commanding the communion cup to be used in our churches, as nearly all the old communion cups are dated 1567 or 1568.

motion; and whilst it was spinning round, the name of the suspected person was called out. If the bible stopped on the name being uttered, he was at once believed to be the thief; but if the book continued its rotatory motion, he was accounted innocent.

Another mode of divination with the bible, I have known performed by those who were desirous of knowing whom they should marry. The book is opened at the 8th chapter of Solomon's Song, and the key of the church door so placed over the 6th and 7th verses of that chapter that the bow may remain outside of the book, which is then closed, and tightly bound with a piece of cord. It is then suspended by the bow of the key being placed on the tips of the fingers of the diviner and another person standing face to face; the former repeats the verses thrice, at the same time that the favoured lover is mentally invoked; upon which, if the bible turns round, it is considered certain that the courtship will have a happy ending, and the reverse if it remains stationary.

Akin to this is the superstition that if a piece of wedding cake, passed thrice through the ring of the bride on the wedding day, be placed at night under the pillow of the bridesmaid, she will dream of her future husband; but the spell will be broken if the dreamer utter but a single word after she has laid her head upon the pillow.

Bewilderment, or as it was popularly termed, being "led will," which was formerly of frequent occurrence, has now entirely disappeared before the improved highways and lighted streets of the present day. It can excite no surprise that on large tracts of uninclosed commons, and in the numerous footways, bridleways, and packways, which formerly intersected the inclosed lands, the benighted traveller should have sometimes missed his way; but it seemed strange in those days that he was often bewildered in a path which he well knew, and hence he was supposed to be "led will" by some mysterious influence. I have heard old men tell of their getting into a field, and walking round and round it, without being able to find the way out, until something occurred (as the striking of a distant church clock, for instance), which would instantly restore them to their senses. But the remedy was always near at hand, if they could only think of it; for it was believed that if the bewildered wight would only take off his coat, and put it on inside out, that he would then be free from the spell, and his knowledge of his whereabouts would immediately return to him.

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Hour Glasses in Churches.—Apropos to this subject, which has been recently mentioned in the *East Anglian*, I beg to refer your readers to the *Gentleman's Magazine*, vol. 74, part 1, page 201; and vol. 92, part 2, pages 200, 514, for some very curious remarks on their antiquity, &c. It would be very interesting to have extracts from churchwardens accounts relating to them, as well as a list of churches in which they still exist.

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